

The New You!

“Dead to sin”

Rom.6.1-2

6.29.08

Intro.

1. Summarize Ira Yates Story – “West of the Pecos” is a land cut off from the rest of Texas by the rugged canyons, swift currents and forbidding nature of the 800-mile long Pecos River, descending from New Mexico’s Santa Fe Mountains, through several exposed ancient reefs and lake basins on its way to the Rio Grande. A land of sun and silence, rugged and picturesque, with sparse vegetation, mostly Live Oak, thorny Mesquite and Cactus, and vast distances punctuated by low, flat-topped mountains called Mesas; the bygone haunt of outlaws and desperados, when “no law west of the Pecos” was a common saying, throughout the west.

The seasons here are harsh, with searing hot dry summers and winters replete with bone chilling blizzards. Hidden beneath this forbidding yet bleakly beautiful land is one of the most remarkable oilfields ever found. Remarkable because of its shallow depth, around 1000 feet below the surface, and the long-lived and prolific production from its wells. Our story begins in the year 1913, with the arrival of Ira and Ann Yates in Rankin, Texas. They had grown tired of drought and sparse income and rounded up their belongings and 216 head of cattle and found themselves in Rankin. Once there, had traded the herd for a small store. Ira fancied that being a merchant would provide him and his family a better livelihood than ranching had. However, by 1915, Ira had become a very bored storekeeper, selling kerosene and flour and keeping books and records. Yates soon traded his store for a ranch “west of the Pecos”. His friends advised him not to; even a former owner of the ranch told him that the “buffalo were too smart to cross the Pecos”, and others cautioned that “even a crow wouldn’t fly over that wasteland”. It “warnt wuth the taxes,” some said. But he persevered, and with the long lasting drought that first settled over the land in 1916, weathered through several years of hardship, with his wife Ann and son, John.

Yates, hearing talk of oil being found in shallow wells in scattered places around west Texas, wishfully believed that oil could be found under his land - perhaps not an unlikely wish since his land extended over thousands of acres, none of them tested by the drillbit, being situated as it was in the unexplored “West of the Pecos.” One of these shallow wells he heard about, the Santa Rita, discovery well of the Big Lake oilfield, made quite a stir in the region and throughout the petroleum industry. Upon hearing this news, Ira Yates remarked later, “we all got the oil-fever.”

In the 1920s the Yates ranch was still struggling to make a profit when Ira approached Levi Smith of the Transcontinental Oil Company and convinced him to drill on his ranch despite its remote location. Although oil had been found in West Texas, experts did not believe then that any existed west of the Pecos River. Funny how this is the common story of the history of the oilpatch. Time passed very slowly for the next two years and no well forthcoming. Ira Yates, now 66, grew impatient and insisted that a well be drilled or the lease relinquished. Transcontinental Oil, having other irons in the fire, but still hopeful of eventual success on the Yates ranch, yielded to Yates’s wish and made a deal with Mid Kansas Oil Company (now Marathon Oil Company) whereby the later was to drill a test well in exchange for a one half interest in the lease. Drilling started immediately and encountered no difficulties or delays. On the 23rd day of drilling, about 9PM in the evening of October 28, 1926, the well made a flow of oil. Not big but good. The crew secured the rig and right at midnight Charles Kelley, tool dresser for the cable-tool rig, went to Yates home and aroused him from bed, yelling, “Mr. Yates, we’ve brought you in a well. It will be a good one.” It was Ira Yates 67th birthday. Ira Yates had gone back to bed that night of the 29th and slept until his “regular getting up time.” He relates that he and his son, John, got up around 5 o’clock and made coffee, had breakfast and then drove on up to the well.

“We talked to the men, looked the thing over, stood around awhile and then about 7 or 8 o’clock, there was an awful rumbling down in the well. I said, John, we’d better get away from here, something is coming out of there pretty soon.” He went on, “we drove about a half a mile away, around to a place where we could get a good view of the well. In a little bit the oil came from the well with a rush, throwing small rocks out of the hole along with the gas and oil.”

The gusher made a lot of noise and smeared the hillside with oil for several hundred yards.” “We did not know much about oil, but we knew we had something.” The news spread rapidly to the towns of Rankin and McCamey and was soon telephoned to Fort Stockton, San Angelo, Ozona, Sonora and Big Lake. “It was not long before you could see the clouds of dust set up by motor cars.” Yates continued. “They were coming to see the well and to confirm what had really taken place.”

The well produced 135 barrels an hour from the top of the Permian age San Andres Lime at a depth of 997 feet. When George Howard, the drilling contractor, deepened it to 1005 ft., the well increased to 390 bbl an hour, finally at 1100 ft it topped off at 2900 bbl per hour! It was not long afterward that the discovery well, dubbed "Queen of the Pecos", and the first well in the Yates field, was dwarfed by the Mid-Kansas-Transcontinental No. 30-A Yates, on September 23, 1929. This new spouter surged out of 15 inch casing, rising 80 feet into the air and fanned out to 20 feet in width before descending. Rocks whistling through the air reminded bystanders of shells on the battlefield. This well, at a total depth of 1070 feet, produced an incredible 8528 bbl per hour or, in other words, 204, 682 bbl/day! At that time the Yates field was rated as capable of producing some 5,000,000 bbl / day-almost double the entire oil production of the United States.

At Yates Field primary production practices were followed for more than 50 years. An operators engineering committee, regulated by the Railroad Commission of Texas was instrumental in producing the field at a level that resulted in a pressure decline of only about 350 psi, after producing 650 million bbl with more than half the wells in the field still flowing. The field was unitized in 1976, allowing for installation of field-wide pressure-maintenance programs. Unitization allowed production to increase dramatically while maintaining a low reservoir voidage by injecting substantial volumes of gas and water into the reservoir. Very effective gravity drainage, combined with a secondary gas-cap expansion drive is responsible for the estimated ultimate recovery of 50 percent of the original oil in place. Remaining reserves at Yates, exceeding 1 billion barrels, are the largest for any field in the United States, with the exception of Prudhoe Bay, in Alaska. Marathon Oil Company continues operating the field today and is to be commended for their early adoption of a program of sensible production practices which have preserved the life and extended the amount and percentage of ultimate recovery of this source of vital energy beyond those of other early supergiant oilfields of the same era.

With more than 200 wells still producing, as of November 2001 the field is producing 20,431 Barrels of oil per day, and 84,065 MCF per day of gas.

"Queen of the Pecos", she was-Yates # 1, is still producing. Through his love of ranching, a trade of 216 head of cattle for a store then traded for thousands of acres of worthless land "west of the Pecos", and an insistence that his land be drilled, Ira provided for his family in a way unimaginable for the rancher turned shopkeeper. He and Ann Yates and family have received hundreds of millions of dollars, had a town, "Iraan", named after them, and helped make the University of Texas the richest school in the world.

- 2. In a very real sense, we sit on incalculable spiritual wealth. Like Yates, we sense potential in our new hearts, but little do we realize or tap into the spiritual wealth that is our in Christ.**

Purpose of the Series – for those who are followers of Christ to learn how to live in our new nature in Christ...from our hearts/spirit. We will see how to appropriate the spiritual wealth that is just under the surface concealed in our new nature.

- a. **2 Cor.5.17**
- b. **Ezek.36.26**
- c. **Col.1.27, 3.3 – There is a mystery that surrounds this union, but there are sizeable amounts of revelation too.**
- d. **You will come to understand & experience – In Christ, your heart is good (which doesn't mean only those times when you're in a good spot with God.); learn how to live from your heart & not your soul; no longer see yourselves as a "sinner saved by grace" but rather as a saint dearly loved by God; the power of sin in your life has been defeated; Christ is living in you as you.**
- e. **Saint Irenaeus – "The glory of God is a man fully alive." God is fully committed to you being fully alive – John 10.10; 5.40; 7.38;**

- f. There is a war to keep us in a spiritually confused or dazed condition – John 10.10a; Rev.12.1–5, 7–8. 17. He is fighting to keep us from being fully alive...living from our heart/spirit/new nature and not our souls
- g. Quote – p. XV & XVI in Flaten.

Substitutes to Living the Christian Life

- a. Your heart is bad. You can never live the kind of life described in the Bible, b/c your heart is sinful and you'll always stumble. How many times have we heard or felt this? With this substitute, you will never believe that God is satisfied with you.
- b. Positive Confess Christianity – positive confession...there's nothing wrong with the confessions that line up with God's Words, but they become mantras that we feel we must say over & again or the Devil will get the victory or we won't experience God's best...whenever bad things happen to me I begin question whether I truly meant those confessions.
- c. Litter Free Christianity – make sure that we are doing all the right things & staying away from all the bad things. Every time something good happens, it's b/c God is pleased with my behavior; Every time something bad happens it's b/c I've not lived up to my end of the bargain. God is disciplining me b/c of my lack of discipline. I'm constantly checking to make sure my motives and actions are always right;
- d. Warrior Christianity – we are dutiful soldiers called out to serve in the Lord's army. I'm not much use to God unless I'm actively involved in spreading the gospel. God has given me responsibilities and I must discharge my duties. The devil never takes off a day, nor do I. When must be diligent. When I'm serving God I'm in God's will.
- e. Emotional Christianity – I have to spend a lot of time with God to feel His presence. I want to feel His presence around me, so I listen to only Christian music, read my Bible the first thing every day, speak in tongues 30 minutes a day, and I won't do anything until I sense His anointing on my life.
- f. Conclusion – All of these center on you doing something in order to have victory. The big problem is that the minute you stop doing the activity the victory is lost. All of these activities are good, but they misunderstand the state of the spirit. You don't do things in order to have an abundant, victorious life. You do them b/c you have an abundant, victorious life. Your heart is good; you are loved and accepted God, not b/c of your good works, but b/c His good work changed your heart. You are new, whole, and dearly loved by God. These activities don't create something that already exists.

- g. It's the difference between seriously remodeling an old house and living in a new house. One is a whole lot of work & maintenance, in which you feel it's not quite finished; the other is a whole lot of enjoyment and you spend your time on the real priorities of life.
- h. The early stages of Christian growth.
 - a. Excited, feeling clean...for a period of time your soul is feeling the realities of your new heart.
 - b. Hardships, conflicts, fear, temptation, etc. enter and the feeling leaves. Our spiritual life plummets b/c we don't have those feelings any longer.
 - c. The person needs to learn how to live from their spirit/heart/new nature, so that the soul's impact is negligible upon their spiritual state.

Rom.6.1-2

James Boice said Romans 6.2 is the most important truth for the believer to understand.

6.1 - Context - Paul was addressing a two fold argument

a. Rom.5.20 - as a person's sin increases; the grace of God increases. Some of Paul's readers were saying, "we should sin more and more so we can know God's grace even better. If there's superabundant grace, then we can live in superabundant sin, b/c God will forgive me!" People still say the same today, "I can do what I want b/c God will forgive me." Paul would later say, "You died to sin." Now, you can't sin all you want b/c your sin motor has been removed. It's like trying to fill up a tub with water that has no plug. Our new heart doesn't want anything to do with sin. Our new heart doesn't want to be a container of sin.

b. Others were saying, "if all you have to do to be made innocent in God's sight is to put your faith in Jesus, then that will open the door to immorality. People will increase in their sin b/c there aren't any safeguards to encourage people not to sin."

c. Appl - The hard thing of receiving salvation by faith alone & not requiring other actions is that it leaves room for false believers, who claim to be followers of Christ, but demonstrate no true change in behavior. People then try to protect salvation by adding activity/behaviors as the Judaizers & others have done throughout history.

The reason true believers don't go on sinning is b/c we have died to sin. Our old heart has been removed (Ezek.36) and a new heart has been transplanted.

"we have died" - is a once for all, definitive act. It's a once for all break with sin. We are no longer dominated by the power of sin. We have been translated back to the place Adam & Eve stood before God before they sinned. It's a permanent and fixed position. It isn't dependant upon how I feel or what I'm doing.

We are delivered from sin & sinning. I am no longer under the power of sin.

How do you keep electricity from getting to your house? You can either cut the electrical lines or you can destroy the source of the electricity - the power plant. When you placed your faith in Jesus, He destroyed the power plant of sin w/in you...you died to sin. You aren't under the control of that old nature.

"Dead to sin" appropriates both the past and present realities of the cross. On the cross, Jesus delivered me from the penalty of sin - separation from God, and eternity in hell; but he also delivered me from the power of sin - no longer under the control of sin (not just positionally, but practically as well.)

What it doesn't mean?

1. That I'm unresponsive to sin like a corpse to stimuli. I am not free from the lure of sin.
2. That I should die to sin by resisting it. I have already died to sin.
3. That being free from sin's condemnation is the same as being free from its power. I am free from sin's guilt, but I'm also free from its power. He did more than forgive me of my sins; he delivered me from the power of sin in my life.

What it does mean? I am no longer in bondage to sin. Is Jesus dead to sin? Then, I am dead to sin. I am able not to sin, b/c Jesus killed the power of sin in me.

My heart is good, perfect and clean.

Conclusion:

Ira Yates, the poor rancher, discovered a hidden treasure that made him one of the richest men alive. I believe the same will happen to us as we discover the hidden treasure of a new heart.

Helpful resources:

- **Waking the Dead, John Elderidge**
- **The Rest of the Gospel, Stone**